ZIONS HERALD

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ARMISTICE SUNDAY 1946

NOVEMBER 13, 1946

FOR THIS WEEK'S THINKING

A SINCERE WELCOME. A statement written by Sumner Welles, formerly under secretary of state, welcoming the Assembly of the United Nations.

PEACE OF MIND. A book sermon preached by the Rev. Dr. Harold W. Ruopp, minister of the Central Church of Chicago.

CHRISTENDOM AND HERESY, by the Rt. Rev. John J. Wright, secretary of Boston's Roman Catholic Archbishop Richard J. Cushing.

I FOUND HOPE AMID WRECKAGE, by the Rev. Dr. Gaston Foote, of Dayton, O.

WASHINGTON DIARY, by Dr. Samuel W. Irwin of Washington, D. C., retired member of the Louisiana (S. C.) Conference.

PLUS NEWS STORIES OF THE RELIGIOUS WORLD, TIMELY EDITORIALS, REGULAR FEATURES, and COMMENTS FROM OUR READERS.

READERS WRITE

Is The Victory Won?

Our wars are over, the fighting is done;
Our enemies have laid their weapons down;

But is the victory yet won?

Our nation fought for justice, truth and right,
Against the wrong, selfish greed of conquest;
And God gave us the victor's might.
With this power we stand for all to see
What may be wrought by kindly brotherhood
In a Christian democracy.

When our foes can know what this way may bring,
And all nations live by The Golden Rule
Then will the victory be won.

MABEL A. BARRELL,
Turner, Me.

Long Live Z. H.!

Your letter regarding the 125th anniversary of ZIONS HERALD received. Accept my congratulations on your attaining such a very ripe and useful age in this very advanced period of the world's history. I have signed the card and am sending you a contribution to help sustain you in the economic struggle so common to your kind of work. I desire to congratulate you on the issue of October 30th. It was a double header. The editorial on "The Mission of Protesting" and the article on "Why Luther Swung Into Action" had enough atomic energy to have burnt up the paper they were written on.

As to protesting, there is something definitely wrong with Protestant ministers who desire to change the name under which they function; they either do not know or have forgotton the law that governs such procedure in life. They need to go back and study the law that gave them birth. We note the effort that those brethren are making to substitute symbolic religion for growing in grace; in the manner in which they are installing altars and crucifixes in their churches.

How would they answer the question: "What is democracy?"They would have to acknowledge that it an experimental form of government that came into being as a protest against autocratic procedure; in church and state. That Martin Luther article is very timely in that it revives interest in a period of time when one man's courage brought in a new era in church history, at a time when the world is facing another crisis and the old church is still holding on to its ancient methods of excommunication.

Long may ZIONS HERALD live to fight reactionary methods and to advance the cause of Christian democracy.

(Rev.) MAPSON F. HAYLING
Verona, Penna.

New England Laymen

Laymen in the New England Conference can report a step forward in stewardship. From every corner of the conference upwards of 140 of our laymen and women journeyed to Worcester, Mass. on Nov. 3rd to study in general assembly and seminar fashion the place of the lay leader in the local church.

After a half hour of fellowship and coffee, at 11 o'clock the whole group in general assembly was lifted by one dramatic example after another of "Christian Contacts" given by the key-noter, Thomas B. Clay, himself a layman from Buffalo. In detail, he portrayed the possibilities of Christian contact and advertising for Christ in daily living.

About 120 sat down to lunch and more fellowship with a background of symphonic music. Thereafter, in four seminars, led by Thomas B. Clay, J. Bruce McCullough, Fred P. Loring and W. Clyde Sykes the group considered the specifics of charge lay leadership. Discussion on how to develop the local charge lay leader, his duties and possibilities in varying circumstances continued for something over two hours.

Again in general assembly, these seminar leaders, each a conference lay leader, gave their conclusions to the whole group. Bishop Hartman dramatically illustrated stewardship possibilities in all of life in the small church by realistically impersonating an official board of five members.

An average of 115, together with two district superintendents, was in attendance at all sessions, all day.

Perhaps small, but truly a step forward in lay leadership understanding.

JAMES F. FARR
Lay Leader
New England Conference

Ever Since She Could Read

Please find enclosed a check for $2.50 to pay for a renewal of my subscription for the paper I love, ZIONS HERALD, and have been reading ever since I could read. I have just celebrated my 89th birthday and even now look forward with pleasant anticipation to receiving each copy. It seems to me that they are more and more interesting.

MRS. ROSE A. BRIGGS
Poland, Maine

Z. H. Doing A Service

The interview with Judge Jennie Loitman Barron interested me very much since she voiced the same sentiments, or beliefs, that I hold. May I say that I consider you are doing invaluable service in spreading such ideas among your readers.

MISS LYDIA G. WENTWORTH
Brookline, Mass.

Webber Approved

I have been pleased at the position you have taken with reference to the Webber appointment as chaplain to labor. I have known Webber for many years, know his passion and willingness to go to great lengths in interpreting the church to labor and labor to the church.

(Rev.) FRED W. CHURCH
Worcester, N. Y.

Justified Boasting

If the good bishop can boast of eating a four pound potato, permit me to advertise raising a twenty-nine pound squash.

(Rev.) ELISHA HOOPER
Swansea, Mass.

The Headlines

They say it is Armistice Day.
I wonder—
Have they read the headlines?

Peace is a pleasant word
To cuddle on the tongue
Especially if you are young
And safely dreaming of a better world.

But Father God
In your great wisdom old
Teach us what we've been often told,
That dreaming is not enough
To make this word of ours come real;
Something we see instead of feel.

Armistice?
Dreamers who cannot build their dreams?
Creator of the dark and light,
Help us to build aright.

CLARA M. SAUNDERS
Charlton, Mass.

Position On Bus Issue

MILWAUKEE, (RNS) — A request by six Protestant leaders to the Most Rev. Moses L. Kiley, Roman Catholic Archbishop of Milwaukee, to "clarify for the public" the official position of the Roman Catholic Church on the controversial school bus issue went unanswered on the eve of election, when Wisconsin voters were to decide the question at the polls.

The request was contained in a letter addressed to the archbishop and signed by Dr. Schuyler E. Garth, Methodist Bishop of Wisconsin; the Rev. Charles R. Bell, Jr., Baptist pastor and chairman of the committee for religious liberty of the Wisconsin Council of Churches; Dr. Ellis H. Dana, executive secretary of the council; Dr. Alfred W. Swan, pastor of the First Congregational Church, Madison; the Rev. Roy W. Zimmer, pastor of the First Presbyterian Church, Madison; and the Rev. Charles A. Puls, pastor of the Lutheran Memorial Church here.

The ministers asked Archbishop Kiley four questions:

"What assurance can you give us that the Roman Catholic Church would not welcome state recognition in the United States similar to that given by some other nations?

"Why has your church chosen to appeal for aid from the state in transporting parochial pupils instead of adopting one of the other methods already being used, especially when Protestant leaders made their position known while the legislation was pending?

"What is the official position of the Roman Catholic Church regarding the use of public tax funds for church purposes?

"What assurance can be given that other help would not be sought or accepted?"

Final appeals for and against the school bus amendment, which would authorize the state to furnish transportation to children attending private and parochial as well as public schools, were made in most pulpits throughout the state 48-hours before the polls opened.

The Wisconsin Council of Churches, the Knights of Columbus and the Catholic Lay Committee Supporting the Constitutional Amendment all bought large amounts of advertising space in Wisconsin's Sunday newspapers.

A poll conducted by a non-partisan, non-sectarian Milwaukee agency said pre-election opposition to the amendment was running as much as two to one, including samples taken here, where Catholics comprise 58 percent of the population.

Unique Music Chapel

WASHINGTON, D. C. (RNS) — A chapel where music for meditation will be provided by a "push-button" recording system has been opened at the Mount Vernon Place Methodist church here by Dr. John W. Rustin, pastor. The chapel is open to the public 24 hours a day.

In addition to the chapel, the church boasts a theatre of its own, a music school where voice, organ, and piano are taught, a weekly "canteen night" for teen-agers and regular Saturday night square dances and socials.

Welc oAmeric enSe

Sumner Welles, formerly under secretary of state, recently headed a movement to present an address of welcome to the delegates from all of the United Nations who are attending the sessions of the Assembly.

Mr. Welles, acting as chairman of the United Nations Fund of the American Association for the United Nations wrote to a large group of leading American men and women asking them to lead in the movement to welcome the Assembly of the United Nations properly.

Mr. Welles wrote on September 10, 1946,

"Today we are making an historic choice which, in the end, will determine the fate of all mankind. By our words and our actions we are deciding irreparably for war or for peace.

"The problem is not posed by the atomic bomb, nor by the development of new weapons, nor in the elaboration of methods of control. The problem is implicit in the nature of man and in the history of nations. The solution lies in the clearing away of historic cobwebs which cloud and bedevil man's view of life and in taking a fresh view of man's predicament in the modern world. Such a view must confirm the age-old truth that we are members one of another.

"The international expression of this truth is the United Nations. In it we have the one existing possibility of effectively channelling human activity into the pursuits of peace and along cooperative paths. Without it, we have literally nothing to prevent the power relations in the modern world rapidly deteriorating into war—atomic war.

"It is not enough to have succeeded in creating the charter of the United Nations. We must labor to make the charter meaningful and effective. We must work to establish peace through the medium of the United Nations just as hard as we worked to win the victory in war. If we falter in this quest for peace, then the charter will pass into history along with the Covenant of the League of Nations.

"That is why I write to you today. I ask you in this time of crisis to join with me and millions of other Americans in a resolution to fulfill to the limit our obligations under the charter. Our first obligation is to make it work. We can accomplish this if we are prepared to make the apparent sacrifices in national self-interest which our nation's ratification of the Charter implied. We must learn that other peoples think differently from us because their disparate historical experiences are implicit in their manners of thinking. We must learn, too, that differences along the road may be tolerated so long as there is no disagreement in respect to the end we jointly seek. And of that there can be no doubt—the peoples of the world want peace.

"I ask you to associate yourself with me and other representative Americans in signing the enclosed message of welcome and fraternity to be presented to the president of the General Assembly of the United Nations, Mr. Paul Henri Spaak of Belgium, at its first meeting on American soil arranged for October 23, 1946. This is an historic document for it will mark a historic event. It will speak to the hearts and minds of men throughout the world that millions of Americans, the preponderance of our countrymen, have solemly spoken for peace.

"We need to do more. We must make possible a democratic participation in this work for peace by millions of our countrymen who lack only the knowledge of this appeal to be counted with us. We must build without delay a United Nations Fund of $250,000 to mobilize an enlightened citizenry conscious of its historic responsibility for the establishment of peace. While governments may address only governments, we may speak to peoples across every frontier the words which alone have significance in these tragic times—that despite all seeming conflicts of national interest and prestige, the American people want peace and work for peace through the United Nations.

"I hope greatly for your generous participation in the building of our United Nations Fund and for your thoughtful collaboration in this work for peace, as indicated by your signature authorizing me to affix your name to the enclosed message of welcome."

Peace of Mind

HAROLD W. RUOPP

I am a man of peace. I believe in peace. But I do not want peace at any price. I do not want the peace that you find in stone; I do not want the peace that you find in the grave; but I do want the peace which you find embedded in the human breast, which is exposed to the arrows of a world, but which is protected from all harm by the power of the Almighty God. MAHATMI GANDHI.

A few months ago there came from the press a book by Rabbi Joshua L. Liebman, entitled "Peace of Mind." Almost immediately that book went into the list of best sellers in the field of non-fiction. While there are many great chapters in the book, they do not altogether explain its sale. The very title, I am convinced, has helped sell the book. For the title expresses a deep and universal yearning in the human heart. In a confused and troubled and broken world, men hunger for peace of mind—inner calm and quietude.

Rabbi Liebman tells how as a young man he undertook to draw up a catalogue of the good things of life: health, love, beauty, talent, power, riches, and fame. When the inventory was completed, he proudly showed it to a wise old friend, who, when he had read the list, said: "It appears, my young friend, that you have omitted the most important element of all. You have forgotten the one ingredient lacking which each possession becomes a hideous torment, and your list as a whole an intolerable burden."

"And what," asked Liebman, "is that missing ingredient?"

Whereupon his elder took a pencil and crossed out the entire schedule and wrote just three words: *peace of mind.*

Then he said: "This is the gift that God reserves for his special proteges. Talent and beauty he gives to many. Wealth is commonplace, fame not rare. But peace of mind—that is His final guerdon of approval, the fondest sign of His love. He bestows it charily. Most men are never blessed with it; others wait all their lives—yes, far into advanced age—for this gift to descend upon them." The gift of "peace of mind."

And what about this peace of mind, which we all want, and so few seem to have? Some thing are sure.

For one thing, peace of mind does not mean the absence of all tensions in life for in that case man would be little more than a cabbage. Certain tensions are necessary and wholesome and they must be maintained. One of these tensions is "being in the world and yet not of the world." That must be kept. So also must the tension between what we are, and what we might, and ought to, become. That too must be kept else we lose our growing edge. We become smug, complacent, self-satisfied and life sinks down to the level of a dull mediocrity.

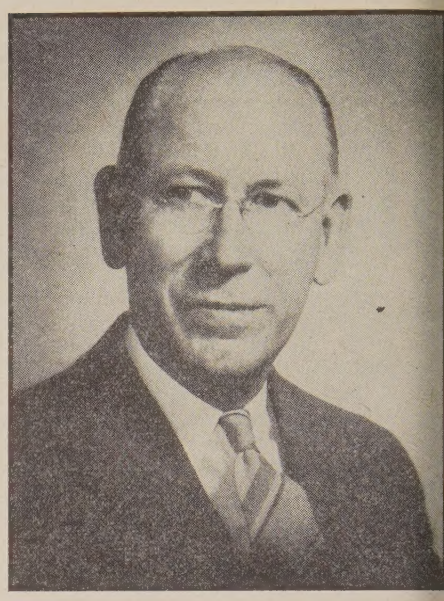
Nor does peace of mind mean the absence of trouble and difficulties and problems of one kind or another. There is no reason to suppose, as Dr. Ernest Fremont Tittle somewhere suggests, that life will ever be lived on easy terms. True, the advance of science may in time rule out some things like cold and dark and superstition. But life, being what it is, will always involve more or less pain and suffering and struggle. And need it be added that what makes life so gloriously worth living is precisely the fact that it cannot be had at bargain prices; it is never marked down to $1.98.

No, peace of mind means not the absence of problems, but the assurance that greater than the problems of life are the resources of life; that beyond the troubles and the difficulties we all must face is "the power to overcome." Exposed though we are to "the arrows of a whole world," we have the inner certainty that we are "protected from all harm by the power of the Almighty God."

One other thing, peace of mind is not dependent upon who we are, where we live, or what we have. Indeed, sometimes our possessions—or the things that we should like to possess—get in the way of our peace of mind and the salvation of our souls. Which is not to say that poverty and a constant struggle to

Dr. Ackley Inaugurated

The inauguration of Howard Carmer Ackley as the new president of Green Mountain Junior College, Poultney, Vermont, on Oct. 25th, was an event of special importance to those interested in the church related schools.



In his inaugural address, Dr. Ackley stressed the urgency of education to use every means to awaken people to relevant living. "Something new is loose in the world," he declared, "and every effort must be made by education to help people meet these new questions with new answers.

President Ackley further said that education must serve all personal and social life by giving deeper incentives to action, by training minds to clearer and bolder thinking and by making a worthwhile community in which people may live.

He called for education for minority living which he interpreted both as respect for minorities and as a personal dedication to the principles in life which, though often adhered to by a minority of persons, contain great truth. These great and significant principles, or minority holdings, may be the basis for development into majority beliefs and practices if the faith and works of those holding these ideals are strong enough to carry into the world action. "Tolerance," said Dr. Ackley, "needs redefining. It needs iron in its blood, a sense of purpose, rootage in reality and a program of action." Education for minority living will train our people in creative tolerance which will make for greater understanding among peoples.

"Education for death" was another insistance of Dr. Ackley's. "This," he explained, "means that we must help our youth discover a profound reason for living, a cause to which they can and must give themselves every day with significance flooding every hour, every act." He closed his address by pointing out that we must educate for insecurity. Too often our so-called security turns out to be a mess of pottage, purchased at too high a price. Security is never a bargain

bought at the price of either liberty or stice.

The inauguration ceremonies took place in e college chapel. Those taking part in the remonies were: Dr. Ackley, I. Burke Surm, chairman of the board of trustees; Dr. ark Kelley of the board of trustees; the ev. H. Clayton Ackley, son of Dr. Ackley d minister of First Methodist Church, Wilmstown, Mass., and Dr. Charles B. Ketchn, president of Mount Union College and esident of the Association of Schools and olleges of The Methodist Church. Others the procession were the board of trustees, presentatives of many colleges and univerties, and educational societies and boards, well as the faculty of the college.

Dr. Charles B. Ketcham delivered the preaugural address.

Dr. Ackley's other son, Sheldon Ackley, as also in attendance, representing Gettysurg College, where he teaches in the philosphy department.

President Ackley succeeds Jesse Parker ogue, as the second president of Green ountain Junior College. Dr. Ackley was r twenty years the pastor of Trinity Methdist Church at Schenectady, N. Y. His cademic background, his long pastorate, his vic and community activities and his exerience as chairman of the graduate school f the Troy Conference for fifteen years, bly qualify Dr. Ackley for his present posion.

Green Mountain Junior College has a hunred and twelve years of history behind it. riginally known as the Troy Conference cademy, and for a time as the Ripley Fehale College, the institution was founded by e Troy Conference as an academy to serve e youth of the Troy Conference area. rom these beginnings the present Green ountain Junior College was organized in 934 and today the beautiful campus, loated in the broad valley between the Adiondacks and the Green Mountains, serves 00 women with a fully accredited junior ollege program having a Christian emhasis.

ishop Wade Flies to Germany

Bishop Raymond J. Wade, of Detroit, left y airplane on Oct. 31st, from LaGuardia ield, New York, for Copenhagen, Denmark, n route to Frankfort-on-Main, where he will old the sessions of the Central Conference f Germany, under appointment of the ouncil of Bishops. The conference will be n session from Nov. 7 to 10. Also attendng, as fraternal delegates named by the ouncil of Bishops, will be Bishop Paul N. arber, of Switzerland, and Bishop Theodor rvidson, of Sweden.

According to Bishop Wade, Bishop F. H. tto Melle will not be able to attend the entral Conference because of illness. He cently suffered a stroke; and he has anounced that he will ask the conference for etirement on health grounds. If accepted, is will necessitate the election of a succesor to Bishop Melle.

The Central Conference of Germany consts of the following annual conferences: entral Germany, Northeast Germany, orthwest Germany, South Germany, Southest Germany.

eke out the bare necessities of existence make for peace of mind either. More souls are lost through poverty than through wealth, if for no other reason than that more men are poverty-stricken than wealthy.

We may go on from there, and ask ourselves the question, how do we get peace of mind? A question which it is obviously easier to ask than to answer.

Rabbi Liebman says that peace of mind is a gift. There is a sense in which that is true, and a sense in which it is not altogether true. It is a gift, but it is also an achievement; it is a bequest, it is also a conquest. From the standpoint of God, it is a gift—a gift of his gracious love; from the standpoint of man, it is an achievement—something that we must grow towards—something we must work for—something we must prepare ourselves to receive. For when we are prepared, it will come. It *will* come!

How do we get peace of mind? Let me attempt some suggestions, realizing always that each suggestion is a part of a larger whole.

We get peace of mind when each day we commit ourselves afresh to "the good, and the true, and the beautiful" in so far as we see and understand them; and then, what is equally important, in each specific situation that we have to face express the good, the loving way—the way of goodwill. We do not live life abstractly or in a vacuum. We live it in a series of specific situations. And in each situation we must desire, look for, and express the creative way, which is always the way of love.

Then too, we get peace of mind when we live one day at a time—living each day greatly, magnificently, magnanimously—not greatly concerned about the mistakes of the past; nor worried about what tomorrow may have in store for us. Not worried, because we know that when tomorrow brings its problems, it will also bring with it its contribution of strength and insight.

More than that, we get peace of mind when we realize that the world, and the life of men in the world, has meaning and purpose, because faith puts back of it, and in it, and through it all a God who is like Jesus Christ. In so far as we relate our lives to that world, and enter wholeheartedly as best we know how into the challenge it presents will we find meaning and purpose—and *as a by-product* peace of mind.

Whatever else life is, it is relationship; therefore it is not independent, but dependent and inter-independent. Life is relationship; a relationship to people on the one hand—not just a few people but to all people—and on the other hand, a relationship to God.

Peace of mind comes only as we discover that two-way relationship and enter into it in a creative and courageous way.

There can be no real peace of mind apart from our personal relationships with other people—relationships freed from fear and from hatreds and from prejudice and from greed. As long as we hate anyone, there will be no peace of mind. As long as we hold on to our prejudices against this group or that race, there will be no peace of mind. As long as we covet and grasp, there will be no peace of mind. We can have hatred *or* peace of mind; we cannot have both at the same time.

All who have read Bojer's novel "The Great Hunger" will recall how it ends. The little daughter of Peer Holm has been killed by his neighbor's dog. As a result, that neighbor becomes a hated enemy.

The following Spring there is a terrible drought. The seed which has been planted is destroyed. Peer Holm's neighbor, poverty stricken and desparate, goes from house to house, begging for seed grain, but to no avail. Then one night Peer Holm, unable to sleep, arises from his bed, takes his last half bushel of barley, and in the shadows of the night sows it in his enemy's field. And in the process finds peace of mind!

We are often told that there can be no peace in the world unless and until we have peace in our own souls; that we cannot reconstruct the world until we have reconstructed ourselves. But that's only partly true. It is equally true that the peace of our souls is affected for better or worse by the peace—or lack of peace—in the world. We belong together. We suffer together. We achieve together. Sometimes the disorder of our own minds, and the sickness of our souls,

(Continued on page 1099)

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Twelfth Week In Kingdomtide

PHILIPPIANS 3:17-21 MATTHEW 22:15-22

SEE THE BOOK OF WORSHIP AND THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

The commonwealth for which Paul worked was set in direct opposition to the established order. Man's inhumanity to man versus God's love for man was the issue—and it still is the issue. Civilization is always in the midst of this eternal debate. Men whose "god is the belly" are always in conflict with God's way of life.

Paul's everlasting spirit of optimistic fight for the *God way* is refreshing and uplifting. It is timely for it is the very spirit which must dominate us if we are to overcome the popular minds who "glory in their shame, with minds set on earthly things." It is the positive way of reform. This is the only kind of motive which moves a world from degradation out into abundance.

The editors of *The Book of Worship* wisely refer us to a timely message from Jesus in our second lesson of the week. Lest men whose "god is the belly" would accuse the Christian of being a blind idealist, Jesus gave this practical discourse on the subject of being realistic idealists. The world, after all, must be lived in, and the will of God must be done in the world. Hence, we render unto the world the things that are necessary for the well being of God's children. Taxation is justified; civic loyalty is encouraged; and the citizen of heaven is not "a stranger here."

It is always unfortunate when some Christians lose sight of the factual nature of our glorious faith. Wild schemes must stand the practical test which Jesus applies here. Even Paul, at times, weakened his ministry because he did not reckon with the things that were "of this world."

And Now Tomorrow?

Last Tuesday's election results indicate that regardless of the merits of the persons elected, the nation quite definitely did not want the present Democratic party to continue its power. The national problem for the Republicans to solve is certainly clear; the solution to it is the point on which agreement must now be reached.

In addition to moving forward with some sort of united concern and action, the Republicans are faced with the very difficult task of selecting a candidate for the Presidency. This will not be an easy task, for at this very moment there is not a truly great man in the nation receiving any united backing from the Republicans. Obviously the Democrats have failed for the very same reason, and the Republicans will fall into the same category at the end of the next two years if they do not rally unitedly behind a progressive program. No organization has any sustaining power if its thesis is just negative—people soon forget what they are against—but they do not forget the things that they are accomplishing through democratic action.

This is the challenge that faces the Republican party: *to lead in the healing of the nations; to proclaim justice throughout the land; to bind up the broken; to season justice with love.*

Tomorrow must be planned today. The nation has answered in the affirmative to the slogan question, "Had enough?" The nation now asks the question, "And now tomorrow?"

Study War No More

The spiritual "Ain't gonna study war no more" keeps ringing in one's ears these days. Out of the soul of mankind comes this positive affirmation. The hate builders have had their day and the guns have ceased. Men know that emotion does not guarantee peace any more than fire puts out fire. Men of goodwill know that the cure of war rests in the careful planning of peace, and mankind is absorbed now in the processes of building the foundations for a peaceful world.

Patience is needed in laying foundations: stones hat look like keystones must be carefully judged nd many times rejected. Ideologies that do not fol- ow the historical pattern must be brought into the tructure. There are no foreign ideologies anymore— xcept those which deny the free growth of mankind. The ideology of the Nazarene is still quite foreign o the majority of the world, yet it must be in and round and throughout the foundation that we are uilding.

No, we are not going to study war with one eye nd study peace with the other eye. We are not going o carry a gun in one hand and an olive branch in he other. We are not going to conscript American outh or indulge in an armament race while our ational representatives go to Lake Success to plan a uccessful peace

Already the use of atomic power in the medical ield has saved more lives than were lost at Nagasaki nd Hiroshima. Already the scientists have called ogether men of goodwill to inform the public about he constructive powers of atomic science. A strong outh movement is under way throughout our ation's colleges that is set to oppose war and build or peace.

The church of Jesus Christ must not resort to scapism now. It must not content itself with being he timely reflection of what other men think and do. The church of Jesus Christ must take a new and tronger place of leadership in pace-setting. It must ind new ways of exemplary action through the po- itical machinery that democracy provides. God never villed a war. God's church must do the will of God.

The Pope Challenges Laymen

The last address by the head of the Roman Catholic Church could well have been delivered in any Meth- odist gathering. It was a message that needs to be heard in the entire Christian world.

In effect, the Pope said that the salvation of the world could not result from just the work of those who are paid to do it. He pointed out that the chal- enge of Christ was "soul-stirring" in that it puts *all* ollowers under the obligation to bring in the king- dom of God.

Protestants have subconsciously allowed too much of their churchmanship to be carried out by paid employees. The minister is paid a stated salary and n return for that "indulgence" the layman expects o have his prayers said for him, his Bible reading done for him, and the seeking and saving of the lost done for him. This growing attitude of "buck-pass- ing explains the greatest weakness in the church; the Pope recognizes it as a weakness in Catholicism, and rabbis have indicated to this editor that the very same condition holds in large measure throughout the Jewish congregations.

The Pope wants Roman Catholic laymen to equip themselves spiritually and intellectually to do the task of spreading the Christian message. Our Methodist year of stewardship is attempting to inspire the very same sort of movement throughout the church. Within the coming year our Methodism is attempting to recruit 500,000 laymen who will devote a portion of their time to service. We need club leaders, church school teachers, parish visitors, lay preachers to work in churches that are without pastors, and persons who will lead conversation groups in discussing the Naz- arene's way of restoring a broken world. These and a host of other tasks await us. Our souls must be stirred "from the very heart of Christ" to do this work.

Shapley vs. Rankin

In the case of Harlow Shapley vs. the so-called un- American Committee—a singularly appropriate title —there can be only one verdict. The reputation of the great Harvard astronomer, one of the country's foremost scientists, is much too firmly established to be damaged by the attacks of those Southern "pa- triots," Congressmen Rankin and Wood, whose con- cept of Americanism is rather widely suspect.

Dr. Shapley's status as a good American is ques- tioned because an organization of scientists of which he is an officer supported a certain candidate in a con- gressional contest. So he is summoned to Washington and ordered to bring with him the records of the CIO-PAC, Citizens' PAC and other groups with which he has no connection, and to testify without council before a committee which has nothing what- ever to do with campaign expenditures. The patent aim is to make him appear subversive, a foe of dem- ocracy.

It is well for every thoughtful citizen to note that the case against this eminent scientist is built on certain letters which were taken by persons who broke into a political campaign headquarters several weeks ago. If Messrs. Rankin and Wood, and their officious counsel, Ernie Adamson, cannot be con- victed of "robbery in the nighttime," they are cer- tainly using stolen goods in their hounding of one of our distinguished citizens. And doesn't that sound like the methods of the well-known Gestapo?

—Guest editorial from the *Boston Herald*, Nov. 6, 1946.

Christendom and Heresy

RT. REV. JOHN J. WRIGHT, D.D.

Nowhere in the Protestant press has a statement appeared from official Roman Catholic sources concerning the current ecumenical aims of Protestantism. Because of this fact and because we believe that Protestants should know the thinking of Roman Catholics, we present the following address which was delivered last spring at a Congress of the League of Catholic Women by the secretary to Boston's Roman Catholic archbishop.

By now we must all be agreed that Christendom involves a magnificant ideal, the most sublime social ideal in human history. It could scarcely be otherwise, of course, since it is the historical by-product of the vision of a God-Man, Our Lord and Saviour, Jesus Christ.

We must also be agreed, in the light of the many and brilliant conferences thus far given us in this Congress, that the ideal of Christendom suffers from serious menaces in this present moment of human history. The only point of disagreement will probably be as to which is the greatest menace actually impeding the social realization of Christendom.

Whatever may be the greatest menace to Christendom, this, at least, is certain: *the greatest scandal in Christendom is its division.* The radical principle of its division is heresy; the first tragic consequence of its division is the existence of that hydra-headed monster, sectarian Christianity. Christianity has become relatively impotent in the social order, almost incapable of shaping the course of social history because of its theological and moral shattering to bits under the impact of heresy.

There are increasing grounds to hope that heresy has almost spent its force as a principle of division. Time was when Western Protestantism, like Eastern Orthodoxy, added to the scandal of sectarianism by canonizing, so to speak, the very idea of divided Christendom. Even within the memory of living man, Protestant apologists have customarily contended that the divisions of Christendom proved its vitality, its healthy development. Fallacious comparisons with the natural order and with the level of individual personal differences have been used to justify a multiplicity of conflicting creeds as if they were the divinely intended condition of Christendom. It has been ingeniously argued that uniformity of belief would be unfortunate, uninspiring and deplorable; in matters of belief, as in those of diet or recreation variety should be the spice of life!

The division of Christendom was particularly applauded by traditional Protestantism when it coincided with lines of national loyalty. Nationalism as a principle of sectarianism was accepted by many heretical divines as normal, natural and even providentially pre-ordained. Catholics had talked of *Christendom,* of the Church *in* Italy, the Church *in* France, the Church *in* England, the Church *in* the United States, the Church *in* China. But Protestants talked in terms which not merely declared the *fact of nationalism* but implied the sacredness and the permanence of that fact. Protestants spoke proudly of the established Church *of* England, the Waldensian Church *of* Italy, the Lutheran Church *of* Germany, the Church *of* Scotland, the Church *of* Ireland, the Protestant Episcopalian Church *of* America.

Recently, however, Protestant thought and expression seem to have taken a new direction. *The Christian Century,* one of the more literate of Protestant periodicals, has begun to feature articles on the possibility of Protestant ecumenicism; lesser Protestant publications carry like essays. These are chiefly exploratory at the moment, but their significance, one thinks, is very great. True, even the friendly observer will wonder how much of this *ecumenicism* is due to positive theological considerations and how much of it is merely a negative acknowledgment of the futility of divided religion in a society economically and politically headed (it sometimes seems) toward *one world.* An article in the current *Reader's Digest* by Dr. Harry E. Fosdick, for example, pleads for a world religion in view of the increasing world unity on every other level. A few weeks ago we had here in Boston an Ecumenical Meeting which was intended, at least, to bring together the representatives of almost all the Protestant sects. It was calculated to demonstrate the possibility of realizing on the level

On a Wide Circuit

W. W. Reid

Not With The Team

Only a few weeks before his untimely death in 1931, Notre Dame University's world-famed football coach, Knute K. Rockne, listed six types of boys that he did not want on his teams—they had qualities that would not make them winners. And he suggested that those same qualities were undesirable in men who sought success in business life.

Reading them the other day, it was impressed upon me that these qualities are also impediments that would make these same "six persons" poor, or troublesome, or ineffective members of churches. The esprit de corps is, after all, pretty much the same in a winning team and in an achieving church.

Perhaps I may be permitted to "translate" Mr. Rockne's description of these types into terms relating to church members. (And if any pastor has a personal prick of conscience as he reads the list . . . well, he also can "adjust" to fit into the team.)

First, the person with the swelled head. He may have a college key, have made a success in business or in politics, and "wants to play on his reputation." Many years ago, it was customary to display this quotation on "pep signs":

"Don't tell me what you used to do
When things went all your way;
The fellow who gets to the top
Is the hustler of today."

Second, the chronic complainer — the "crab." Nothing is right anywhere, and he does nothing constructive to make things right. He is a sour note in the organization, and his sourness can curdle the entire body.

Third, the quitter. He may start in high gear, but he doesn't carry on when he finds that hard work (or time, or money) is required; or he may want to be superintendent and so won't be Sunday school secretary.

Fourth, those who "dissipate, physically or emotionally." The member (or pastor) who is going to make a worthwhile contribution to church and Kingdom must conserve his strength and use it only in the main cause. He usually cannot be an every-nighter at lodge and club, a joiner in every new organization, and still give worthwhile service in his church. Mr. Rockne included also under "dissipation" the giving way to emotions of jealousy and hate and greed.

Fifth, the unfriendly person. The individual—no matter how good or intellectual—who does not instinctively like people for themselves can quickly make any church a shunned ice-box.

Sixth, the person with the inferiority complex. He can never be of much service to his church; he will never advance the Kingdom. To grow toward Christian objectives one must believe in them to the exclusion of all else, and dig toward them with a faith in himself, in his God, and in ultimate success.

Sockman Urges Cooperation

St. Louis (RNS) — Governments of the world cannot be expected to work together until the religious leaders of all three faiths set an example of cooperation and conference instead of resorting to controversy and conflict, Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, told 4,000 persons attending an interdenominational Reformation Rally in Kiel Auditorium here. His address was entitled "A Protestant Plea to Men of Good Will."

Dr. Sockman said cooperation can be effective only in an atmosphere of mutual respect and trust, and warned of a "third global war" which would dissolve civilization unless the churches of all faiths unite in a common goal of world peace."

"Enlightened laymen of the various faiths must wonder why the clergy and hierarchy often fail to join in concerted efforts to cure such common evils as juvenile delinquency, organized vice, and social injustice," Dr. Sockman said.

Asserting that Jewish and Protestant groups frequently get together to share their views, the Methodist leader added: "As a Protestant I would like to see this conference principle extended to, and accepted by, my Roman Catholic brethren. Without such sharing, there will continue the practice of each group getting its information about the other from its own sources or even from spurious writings. And without frank and brotherly conference, differences between religious groups so often deteriorate into public controversy."

Dr. Sockman asserted that the only means of safeguarding our society from the seeds of communism is by cultivating Christian and democratic institutions.

"If we let Russia alone," he said, "it will drift from its present communism, for communism can only flourish where people have their noses to the grindstone."

"This summer in Russia as I watched the crowds queued up at the churches, seeking the bread of life which communism is not giving them," Dr. Sockman stated, "I wondered how much of the communistic revolt might have been averted if the established church in the day of the Czars had not abused its power by intolerance."

Dr. Sockman's address was the highlight of a service atended by Protestants who braved wind and rain to come from as far away as Caruthersville, Mo., and Southern Illinois towns. The inclement weather, however, was held responsible for cutting attendance from last year's figure of some 20,000.

The service opened with a processional to the stage of 2,000 choristers from local church choirs and religious and lay dignitaries. The invocation was given by the Rev. C. Wayne Love, Negro president of the St. Louis Ministerial Alliance. Different pastors took turns leading prayers before Dr. Sockman's address.

The joint meeting was sponsored by the Metropolitan Church Federation of St. Louis.

of worship the modern Protestant craving for unity, social and religious. On that occasion a Protestant bishop (who does not particularly like us) discussed some aspects of the problem of unity among religions as he sees that problem. We shall return to a consideration of Bishop Oxnam's effort to secure a united Protestanism on the basis of a common opposition to Catholicism. Suffice it for the moment to note at least the desire for unity, however unworthy or unstable the grounds offered by individual apostles of Protestant unity. Only yesterday in New York another Protestant bishop (who does not particularly dislike us) spoke on this same point of the reunion of Christendom. He said: "More than ever today, when the whole world is one, we must think of Christian unity in its true world wide meaning. Christian reunion means the reunion of all of us, all who are bapized into Christ and can accept Him as God and Saviour. It means the reunion of all Christians both Catholics and Protestants in the one great Church of God. The reunion of the Church will come and today there are many signs of its coming . . . in Protestantism there is a great movement back to Orthodoxy and away from humanism. *Reunion will come, not by compromise of faith and conviction, not by throwing aside creed and doctrine, but by a fuller appreciation of the truth revealed in Christ.*"

All persons who love God and who lament the divisions of Christendom will welcome the high-minded aspirations of this good man. They will particularly approve the positive and fundamentally spiritual content of his appeal as contrasted with the highly political and negative position of the Methodist bishop who assailed traditional Christendom, Catholic and Othodox alike, here in Boston. We might make certain reservations with regard to other parts of Bishop Manning's pronouncement but we must recognize in his last sentence a perfect statement of the Catholic position. Since first heresy divided the flock of Christ, Catholics have prayed and tried to work for the restoration of the unity that was in the beginning. But they have consistently argued, particularly as against their Protestant neighbors, that *reunion will come, not by compromise of faith and conviction, not by throwing aside creed and doctrine, but by a fuller appreciation of the truth revealed in Christ.*

The abiding conviction of the Catholic Church is that a fuller appreciation of the truth revealed in Christ and taught by Christ and transmitted from Christ will lead, under God, to the re-establishment of Christendom within that single, sacred, universal and ancient city of God which we know as the One, Holy, Catholic and Apostolic Church.

The new Protestant tendency toward ecumenicism is indubitably good. It represents a tardy but altogether welcome recognition on the part of Protestant Christians that religious division is not healthy and not desirable but pernicious and unnatural. Some individual and isolated Protestant souls have always sensed this. Matthew Arnold comes to mind; he said: "If there is a thing specially alien to religion, it is division; if there is a thing specially native to religion, it is peace and union. Hence the original attraction toward unity in Rome and hence the great charm when that unity is once attained." Thackeray sensed the same thing, I think, when he wrote these strange words about the beauty of that unity under a single spiritual authority which has always been the Catholic dream: "There must be moments, in Rome especially, when every man of free heart, who writes himself English and Protestant, must feel a pang of thinking that he and his country men are isolated from European Christendom. An ocean separates us. From one shore or the other one can see the neighbor cliffs on clear days; one must wish sometimes that there were no stormy gulf between us and that from Canterbury to Rome a pilgrim could pass and not drown beyond Dover. Of the beautiful parts of the great Mother Church, I believe among us many people have no idea; we think of lazy Friars, or pining cloistered virgins, of ignorant peasants worshipping wood and stone; bought and sold indulgences, absolutions and the like commonplace of Protestant satire. Lo! Yonder inscription which blazes 'round the dome of the temple so great and glorious it looks like heaven almost, and, as if the words were written in stars, it proclaims to all the world that this is Peter and on this rock the Church shall be built against which Hell shall not prevail."

(To be continued next week)

PERSONS

The Rev. J. I. Bartholomew and Miss Ella Taber were united in marriage on Nov. 18, 1881. Their sixty-fifth wedding anniversary will occur on the 18th of this month. There will be no formal observance of the day, but they expect to be "at home" during the afternoon and evening and will be pleased to greet any friends who may care to call. They are living with their granddaughter and her husband, Mr. and Mrs. George Fairman at 83 North Cedar Park, Melrose, Mass. Mr. Bartholomew is a retired member of the New England Southern Conference.

Bishop Fred Pierce Corson and the Rev. G. Ernest Thomas, pastor of the Haddonfield Methodist Church, Haddonfield, N. J., were guest speakers at the recent session of the Oklahoma Conference. Bishop Corson give the evening sermons, and Dr. Thomas the afternoon lectures on stewardship.

Madison, Wis.—Methodist Bishop Schuyler E. Garth has left here for a seven-months' tour of China where he will visit Methodist conferences and missions for the purpose of studying postwar conditions. He was commissioned by the Methodist Council of Bishops to make the journey.

Bloomington, Ind. — Indiana Methodists have launched a campaign to erect a new Wesley Foundation building here to serve as a social and religious center for the more than 3,500 Methodist students attending Indiana University. Leaders of The Methodist Church in the state will seek to provide a minimum of $300,000 for the new building, which will adjoin the First Methodist Church. It will have a social hall, recreation room, lounges, conference rooms and a chapel for religious services and private devotions. Construction probably will not begin before late 1947 or early 1948.

Dr. and Mrs. Edwin Prince Booth of Islington, Mass., sailed on Nov. 12th for London, by freighter from Newport News, Va. Dr. Booth, who is professor of New Testament literature and interpretation at Boston University School of Theology, will spend the winter studying in Europe.

The 130th anniversary banquet was held on Tuesday, Oct. 30th at the First Methodist Church, Dorchester, Mass. A large cake with 50 candles on it was presented as a tribute to the members of the church who had been members fifty years and more. There were seventeen. The candles were lighted by one of the youngest members of the church, president of the intermediate fellowship, Mildred Kennedy. The cake was cut by Miss Clara Pinckney who is ninety years old, having been a member for sixty-eight years. Following is the list with the years of the seventeen members whose membership years total 1008: Elizabeth Bourne, 72 years, Ada A. Baynton, 68; Luly Crawford, 54; Josephine Crossman, 70; Theresa Crowell, 51; May A. Edward, 51; Louise Moore Evans, 61; Ida Hibbard, 51; Mary Moore, 54; Lena F. Phipps, 58; Ella Packard, 62; Clara Pinckney, 68; Caroline B. Steele, 57; Mary G. Steele, 57; Myra A. Streever, 60; Nathan Wallace, 55, and Albert S. Smith, 59 years.

The Rev. J. Kirkwood Craig, minister of the St. James Methodist Church in Manchester, N. H., is giving a series of broadcasts over Manchester radio station WMUR each Sunday morning during the month of November at 8:05 a.m.

The Rev. George M. Schreyer, after four years in the army chaplaincy, has become minister of the First Methodist Church in Saxonville, Mass. Mr. Schreyer is a member of the Western North Carolina Conference and is a student at Boston University School of Theology.

The November meeting of the Boston Methodist Social Union will be held on Monday evening, Nov. 18th, at Boston University's Hayden Memorial Auditorium, 685 Commonwealth Ave., Boston. The meeting will be the annual students' night and the faculty and students of the Boston University School of Theology will be guests. Reservations for the dinner should be made with the secretary, Lewis G. Curtis, before Friday night, Nov. 15th. The Seminary Singers will sing under the leadership of Professor James R. Houghton. Dr. Clarence Tucker Craig, professor of New Testament language and literature, Yale Divinity School, will give an address on "Translating the Bible for Today."

The diamond jubilee of the Cranford Methodist Church, Walnut Ave., Cranford, N. J., is being celebrated during the month of November. The Rev. Albert Allinger is minister of this church. Among the guest speakers appearing on the program are the Rev. Franklin Duncombe, Bala Cynwyd, Pa., Methodist Church; the Rev. Dr. Robert H. Dolliver, formerly pastor of John Street Methodist Church, N. Y.; Mrs. Wm. Kellers, vice-president, Newark Conference W. S. C. S.; the Rev. George Y. Flint, Newark District Superintendent; the Rev. Henry L. Lambdin, Morristown, N. Y., Methodist Church; Kensey N. Merritt, Newark Conference lay leader and general manager of public relations for the Railway Express Agency, Inc.; Bishop Fred Pierce Corson, resident in the Philadelphia Area; and the Rev. Dr. Arthur Charles James, Broad Street Methodist Church, Drexel Hill, Pa.

A week of celebration from Oct. 6th to the 13th marked the 70th anniversary of the Allston, Mass., Methodist Church, founded in 1866. At the anniversary banquet on Oct. 9th, a special ceremony attended the burning of the mortgage. The $3400 needed to dispose of the mortgage was collected over a period of nine months under the chairmanship of Herbert Lawford. A memorial service was held with each of 70 candles on a cake representing one deceased church member. With the Rev. Newell K. Hall, present pastor, acting as toastmaster, greetings were delivered by Kenneth D. Mullen of the Allston-Brighton Council of Churches; the Rev. Leslie W. Irving, Allston-Brighton Ministers' Association; and the Rev. Willard C. Arnold, superintendent of the Boston District of The Methodist Church.

Pierre van Paassen, author and former war correspondent, has been appointed contributing editor of the Beacon Press, Boston. Dr. van Paassen, a native of The Netherlands, came to the U. S. in 1923, and served as a roving foreign correspondent for the North American Newspaper Alliance in Ethiopia, Palestine, Spain, Russia, Germany and Italy. He has published five books, including "Days of Our Years" and "Earth Could Be Fair." Early in 1946 he was ordained to the Unitarian ministry.

In Memoriam

Flora M. Howe, widow of Charles O. Howe, died at her home in Everett, Mass., on Oct. 29th after a short illness.

She was the daughter of Laura (Marson) and Albert F. Ferguson and lived her long and useful life in the same community and house into which her parents moved when she was a small child.

Mrs. Howe leaves one brother, Willard M. Ferguson, whose children and grandchildren were to her a constant source of interest and enjoyment, her own son having died in infancy.

She was a devoted member of the First Methodist Church of Everett, her family having been among its founders. Through the years she filled many local church offices and was church historian and a member of the official board. At the time of her death she was actively connected with the Deaconess Aid Society, Deaconess Home in Concord, Mass., W.S.C.S., Morgan Memorial and the Italian Mission.

The funeral service was held on Thursday afternoon, Oct. 31st, in the flower-banked chancel of her church. Assisting her pastor, the Rev. J. West Thompson, were former ministers of First Church, the Rev. C. C. P. Hiller, the Rev. Norman J. Raison, and in the committal service, the Rev. J. Edwin Lacount. The prayer was given by the Rev. Dr. George E. Heath and the Rev. C. Malcolm Keir sang two of Mrs. Howes favorite hymns, selected by Miss Eliza Ladner, her life long friend.

Will History Repeat Itself?

Carey M. Young

The economic pall and spiritual aftermath of World War I is plainly reflected in our post-war world of today. Famine, distress and suffering abroad are typical of twenty-five years ago, on an even more unprecedented scale. We in America, who recall the early twenties, the mad scramble for money, the moral break-down, and the struggle for righteous causes to get a hearing, see in the present situation a familiar pattern.

The national income in 1945 was $160,000,000,000—twice as much as it was in 1928. Estimates reveal that our income for 1946 will go beyond $200,000,000,000. At the same time, the $300,000,00,000 spent for the recent war, and representing our present war debt, has increased our taxes to $40,000,000,000 per year yet these taxes have not inhibited our spending spree. People are spending billions for luxuries. $2,700,000,000 go for cigarettes and tobacco; $5,500,000,000 for theatres and movies, $7,000,000,000 for alcholic beverages, and with all this spending, we still put $40,000,000,000 in our saving accounts.

The special emphasis on stewardship, which followed World War I, eventually brought the level of giving, even at the height of the depression in 1932, to the highest percentage it has ever attained in our national history. One of the key speakers in this earlier stewardship effort was Dr. J. Campbell White, in former years with the Layman's Missionary Movement, and a man of national reputation and influence. Dr. White always spoke to crowded auditoriums across America. It was he ,more than any other man who was responsible for turning the tide of giving in the years following the first World War. Also, Dr. Charles V. Vickrey, who had collected hundreds of thousands of dollars for the Near East Relief, and who is continuing the Stewardship educational emphasis today, as president of the Golden Rule Foundation, is putting forth every human effort to bring about the turn in the direction of more generous support for religious, educational and welfare institutions in our country at this time.

Both Dr. White and Dr. Vickery are working together on a series of National Stewardship Institutes that include inter-faith groups with whom they are especially evaluating the present situation. These institutes will be held in practically every city of the United States, and already an enthusiastic support is beginning to be giving to them.

The startling facts being presented at these institutes in charts and graphs are helping people to visualize realistically that if America had a national income in 1945 of $160,000,000,000 and $1,600,000,000 was given to church and charity, the ratio is about 1%—that is, for every dollar earned, people gave one cent for benevolence, and either spent or saved the 99%.

The Pilgrim Hour

Dr. Stidger Sings at Southborough

On Nov. 3rd, Dr. William L. Stidger was guest speaker for the beginning of the "Pilgrim Hour." This is a Sunday evening service which the Rev. Quentin Leisher has promoted in the Pilgrim Congregational church of Southborough, Mass. On the opening night the auditorium was filled and the program is attracting such attention that extra seats will be needed in the future.

The "Pilgrim Hour" is interdenominational. The speakers and choirs presented are from various denominations, and a number of the churches in the area carry notices of the programs in the bulletins. The speakers include such notables as Dr. William L. Stidger, author, poet, radio commentator and lecturer; Dr. C. M. McConnell, the "Will Rogers" of the ministry; the Rev. Emory S. Bucke, editor of Zions Herald; Dr. Eddy Sirvatham, an authority on India and an interesting speaker; Dr. Elmer A. Leslie, author of "The Prophets Tell Their Own Story" and other great books in the field of the Old Testament; Dr. Ralph Decker, a scholar of the New Testament and a great youth leader; and Chaplain Elmer Bosserman who served aboard the Wasp through some of the toughest battles of the past war.

This is the program that has been developed in a village church which thought its day of influence in the community had passed, but from the catacombs it has come with a program that will prove a challenge to the towns and villages of America.

Whether one goes through the village of Southborough by day or by night, he is aware of this beautiful New England church. Its spire towers high above all buildings and trees and can be seen for miles. At night flood lights illuminate the belfry and the bell with its wheel can be clearly seen from any point in the town.

Bishop Lewis O. Hartman announces the appointment of the Rev. Alfred Wood of Stafford Springs, Conn., to North Cohasset, Mass., effective Nov. 12th, and of the Rev. Sydney Adams of Sunapee, N. H., to First Church, Rochester, N. H., effective Nov. 24th.

Dr. Oliver J. Collins, superintendent of the Wilmington District, Delaware Conference, conducted a preaching mission at the Atlantic Methodist Church, Quincy, Mass., from Nov. 4th to the 10th. Dr. Collins was a caller at the office of Zions Herald last week.

The step taken in 1943 by the Boston University Board of Trustees in setting up scholarships for the children of graduates of Boston University who were killed in service in World War II, was put into full action this fall when 18 year old Mary Fox, Cambridge, Vermont, enrolled at the college of music. Mary Fox is the daughter of the late Chaplain George L. Fox, Boston University school of theology graduate who gave his life in heroic sacrifice when the transport S. S. Dorchester, was hit by a German torpedo.

Miss Alice Myra Barker, for 54 years a deaconess, passed away at the Deaconess Home in Concord, Mass., Oct. 29th. Funeral services were conducted by the Rev. William R. Leslie of St. Mark's Church, Brookline, at the MacRae Funeral Home in Concord and interment took place at Fort Plain, N. Y. Miss Barker came from her native land in Canada as a young woman and took her deaconess training in New York City. She became an assistant to Dr. S. Parkes Cadman in the Old John Street Methodist Church and for ten years she worked with Dr. Fred Winslow Adams in the First Methodist Church in Schenectady, N. Y. For a number of years she served in the New England Southern Conference and was instrumental in organizing a church in Providence, R. I. She served as a deaconess in the New England Deaconess Hospital, calling upon the sick and ministering to all connected with the institution. Miss Barker retired a number of years ago and has been living in the Concord Home.

Professor Charles M. McConnell, of Boston University School of Theology and Mrs. McConnell are the grand-parents of a baby girl, Nancy Chatterton White, born on Nov. 2nd to Mr. and Mrs. James C. White of Williamsburg, Ohio. Mrs. White is the former Mildred McConnell.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 24

GROWING AS CHRISTIANS. ACTS 17:15-28a.

How Does a Christian Grow?

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" is the exhortation given Christians. This is an easy phrase which tells us nothing about the process of growth. You had just as well expect a fruit tree or a seed or a calf to grow by telling it to grow as to expect a Christian to grow by saying, "Grow."

There are certain very definite laws and processes which have to be obeyed if growth is to follow.

And one of these is suggested in the words already quoted, "the knowledge of our Lord." When Paul stood in the midst of Mars' hill in Athens and said to the people who had erected an altar "to the unknown god" these words of insight: "Whom ye ignorantly worship," he made it plain to us that ignorance is not a sign of spiritual growth.

A good stiff course of study in "the knowledge of our Lord" would add to the stature of any Christian. This is one of the ways of growth in the Christian life. There is certainly an intelligent way to worship God and it may be found by study and observation and experience.

Babblers and Philosophers

When the philosophers of Athens heard that Paul was preaching "certain strange things" about "Jesus and the resurrection" they had him brought before them for questioning. They said to him, "May we know what this new doctrine, whereof thou speakest, is?" Many of the philosophers asked, "What will this babbler say?"

It was said of Athens in Paul's time that "it was easier to find a god in Athens than a man." Idolatry and superstition were rife among the people. Part of it was due to their endless discussion of religion and philosophy. They had made their religion a matter of discussion and speculation rather than a way of life. As a result they were ignorant of the real meaning of both religion and life.

One of the two philosophies Paul found in Athens still challenges Christianity. The Epicureans believed that pleasure is the chief end of man's existence. This philosophy largely dominates American life. The enormous expenditure of th people of this country for self indulgence and pleasure is scandalous. One does not have to be a killjoy to ask what it is doing to our vitality.

The philosophy of Stoicism did not arouse Paul's opposition. With the Stoic teaching that the human race has its unity in God, Paul agreed. "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth" is a Christian philosophy and a sound basis for One World.

Men who know most about the human race are convinced that it is one race, with no real biological differences. And every Christian believes this without being told by scientists who had to learn it through investigation. The majority of people have to learn it by hard and bitter experience.

Feeling After and Finding God

At the close of Paul's arguments with the idolators and philosophers, he gave us some sound philosophy and religion. "For in him (God) we live, move, and have our being." No philosopher has ever improved on his mature reflection upon the relation of man to God.

Announcement

Bishop Herbert Welch

There is misunderstanding in many min about the relation between the various c nominational relief committees and Chur World Service, Inc.

The latter organization sprang from a c sire for closer Christian cooperation in t boundless field of overseas relief. For t sake of economy and efficiency in our oper tions and convenience in our dealings wi the goverment, there were evidently certa things which it would be advantageous f all the Protestant groups to undertake un edly. This was most clearly true in the c lection, transportation, and distribution material aid supplies, such as clothing, foo and medicines. Also it was agreed that t machinery for joint administration ought be simplified so far as possible.

COOPERATION

In pursuance of these objectives, and wi the approval of the twenty and more c operating denominations, there were broug into a single organization several existi groups, namely, the Central Bureau for I terchurch Aid in Europe, the Americ Commission for World Council Service, pa of the American Christian Committee f Refugees, and the Church Committee for R lief in Asia (including the former Chur Committee for China Relief), together wi the previous coordinating agency, the Chur Committee for Overseas Relief and Reco struction. This new organization was nam Church World Service.

This joint body, therefore, deals both wi immediate relief through interdenomin tional church agencies in Europe and As and with the long-range reconstruction Protestant Church life in war-torn Europ In that part of the world this double ta is carried on through the World Council Churches in Switzerland; in Asia other age cies are used.

Now, Methodism has identified itself ful with the principle and practice of cooper tion in this, as in other, matters. It is w represented in the personnel of the organiz tion, both in this country and abroad. Met odist churches have been second only to t Church of the Brethren in sending rel supplies to the joint collecting centers, a The Methodist Church has led all others its financial contributions to these int denominational agencies which were proved by our General Conference.

WARNING

But this fact does not imply that ad tional and separate Presbyterian or Luther or Methodist activities have been suspend or even lessened. Church World Service not a union into which all other relief bod have been absorbed; it is a cooperative ve ture which takes in *part* of the work of t denominational committees. I am not su that even one of the cooperating church does its *entire* relief work through Chur World Service. Certainly for The Method Church, less than half of the relief admin tered goes through interdenominational age cies—more than half through our own Me

st channels. Church World Service, to it differently, is financed by the cooper- ng churches, including The Methodist urch, but comprises only a portion of their rk. MCOR continues its own comprehen- e program of relief, both Methodist and erdenominational.

The present field campaign for Church orld Service has as its one clearly avowed rpose the increase of the flow of material plies into the nine receiving centers now operation across the country. It should al- ys be accompanied by the direction, "Send ur *supplies* to the *nearest center;* send your *oney* to your *denominational committee.*"

New Hampshire Conference

NASHUA, N. H. — The New Hampshire nference of The Methodist Church in ecial session here Oct. 31st and Nov. 1st proved a proposed plan for raising $175,- 0 toward a reserve pension fund for its ired ministers and heartily endorsed the nomination's current year of stewardship.

Bishop Lewis O. Hartman, resident in the ew England Area of The Methodist urch, presided at the two-day session and ve one of the major addresses.

He challenged both clergy and laity to ve themselves whole-heartedly to an inten- e stewardship program under the denomi- tion's Crusade for Christ. The over-all ob- ctives of the year of stewardship through- t the church, which he pointed out, are:

1. 50 percent increase in church attendance.
2. 500,000 active church workers taking ecial training for their tasks.
3. 50 percent increase in the number of gular contributors.
4. Enlistment of 1,000,000 proportionate vers, at least half of whom should be hers.
5. An increase of 25 percent in giving to causes of the church—an increase of ap- oximately $30,000,000 annually.
6. 5,000 recruits for the ministry of The ethodist Church.
7. 5,000 recruits for life service in other ases of church work.

The Rev. Calvin Warburton of Salem was airman of the special committee which oposed the plan for the reserve pension nd. The proposal has the sanction of the ommission on World Service and Finance d calls for the raising of $175,000—the ount necessary for the New Hampshire nference to qualify for benefits under the nomination's reserve pension fund.

The Rev. Dr. Allen E. Claxton, minister Broadway Temple Methodist Church, New rk City, and popular radio speaker of the ue Network, gave the closing address at e conference.

The Rev. Dr. Edward H. Brewster was stor host of the Main Street Church in ashua and the Rev. Fred E. Fox of Little- n served as secretary. The Rev. Ray H. wen, Haverhill, Mass., and the Rev. Dr. chard Kellogg, Manchester, presided over eir respective districts in separate sessions conjunction with the special conference.

I Found Hope Amid Wreckage

GASTON FOOTE

As the sun was sinking over the monotonous wastes of devastated Cologne, Germany, my traveling companion and I found what seemed to be an inhabited pile of rocks. I knocked at a door that was still standing and presently a young lady some twenty-seven years of age, stood before us. We told her that we were visitors in Germany and were curious to see how people could live amid such devastation.

When she seemed reluctant to talk I said, "As an American you may be assured of my sympathy."

"Sympathy!" she said, "that's the first time I ever heard an American say it!"

When I had convinced her of my sincerity, we were invited in and were amazed to find three rooms still intact though the roof was heavy with debris.

Her name was Mrs. Junkermann. She and her husband had been married some eight months. Also in the home was a younger sister, about twenty years old, and their father, Josef Kogl. Imagine our surprise when Mrs. Junkermann informed us that both she and her husband were doctors of medicine; and, as if this were not enough, our further surprise when we found the father was one of the leading architects of Germany.

Josef Kogl had been a well-to-do architect before the war. He had had a magnificent home with a beautifully lanscaped garden and a swimming pool in the rear. But the home had been destroyed by bombs and his wife had been killed. He had remembered that awful night in 1944 when consciousness came back to him and he extricated himself from falling stones and timbers to find his wife dead. His two daughters were in the University of Munich at the time. And now he lived in the three basement rooms of his former palace.

Heinz Junkermann, the son-in-law, had been a student of medicine, in 1937, when he was drafted into the army. He had been wounded only once, during the latter days of the war when the German troops were retreating from Italy. He remembered the bullet that wounded him was from the rifle of a German Gestapo whose duty it was to back up the line and shoot those who insisted on retreating. After his recovery, he went back to the University of Munich, married and finished his medical studies.

"Why did the intelligent German people follow such a madman as Adolf Hitler?" I blurted.

Mrs. Junkermann answered, "They could not help themselves. There was enough truth in Hitler's program to cause indiscriminate thinkers to follow him, but many of us, though seeing the falsehood in the propaganda, could do nothing about it. The Gestapo frightened us into submission. The newspapers were censored, radio programs were censored, our conversations were censored. We could not know the whole truth. For instance, my sister and I lived in Munich just a few miles from Dachau, and while we knew of the concentration camp we had no idea of what was happening. We would ask our friends what had happened to the Goldbergs or the Fensteins, but no one seemed to know. We had no idea they were being killed within a few miles of where we lived. The Gestapo kept an unsheathed sword in our sides day and night and one false step meant prison."

"There are three groups in Germany today," Dr. Junkermann was saying. "The older generation has lost hope. They have nothing to live for. They never were completely converted to Nazism, but now with the wrath of the world against them, with economic devastation about them, they have lost hope. They don't seem to care what happens any more. The young generation is thoroughly Nazi. Many young people still believe in 'Deutchland uber Alles.' Hitler came to power when they were too young to carefully weigh the truth against the falsehoods, and the propaganda machine was very effective with them. The hope of Germany tomorrow is in the generation in between. While we were helpless, many of us could see that Hitler was soon to betray us. We shall not ask any favors or concessions. We ask only the right to live and show the world that we can live in peace with the other nations of the earth."

Washington Diary

SAMUEL W. IRWIN

I LIKED THE HORSES

Coming out of the city one afternoon I met an unbroken line of autos going in. They had been to the races at Marlboro 12 miles over the District line. A friend said, "They go out gay enough, to bet and bound to win, but come home in a gray fog. Most of them won't speak to you, and be careful they don't run you down." The closing day I ventured out daringly to see this strange betting phenomenon. The one-eighth sq. mile of parking was filled. As I followed the crowd to the covered stands I felt like a gentle moron. The less gentle, I found, had gathered to bet and yelp and snap their fingers to bring their favored number in. Near me on my left, one held guard over two extra seats for her absentees down placing their money. An old army sergeant looked pathetically at the open seat on my right. I said, "There's nobody in it." But the man next over corrected, "She'll be back."

There was a bugle reveille, and a voice announcing, "There is a great crowd here today and the public is warned to bet early and not run the risk of being shut out." And this mad gambling bids fair to induce restrictions on the tracks themselves, says magazine *Thorobred*. The woman behind me was saying, "One in the family is enough. If he wins I win." But anyhow there are no Jim Crow seats here. Jim can push and crowd like the white crows (and there are no Jim Crow horses). Then the race was on. The worldly wise white lady crow on my right, finishing her mustard frankfurter, hopped and flapped and and rippled and bubbled, vociferously screaming in the pauses, "Come on 6,—come on," while 6 was lumbering in much too heavy a sea. Another race sounded reveille and "nine minutes to post time." The lady on the right returning this time from placing her money (it's on no., 4), has a paper cup of Coco-Cola and from a little brandy holder in her handbag she pours several gulps and starts another cigarette; the drink and the cigarette tangling under her nose. No. 4 would have been ashamed, but when he actually came in ahead, the lady was pawing her male side-kick over the head and neck. A weary, worried, down-in-the-heel old lady sends her husband out to place a 5 dollar bill on something she knows nothing about, and looks at the two empty seats on my left. "Maby they'd let you rest a while," I advanced, and the less gentle one guarding them didn't veto it.

Down by the moveable "starting gates" a 100 yd straight-away joined up into the oval track and the starters waited the next run. On the way down I passed a red ambulance, for people with blood pressure probably, and below by the gates was a tractor and a box trailer for injured animals,—and too, a doctor with a gun showing from his pocket (one injured horse had been shot the day before). The chief starter told me of the magnetic lock that holds the front gates shut on each starting stall and explained the release of the spring at the all-set signal. No. 5, in his place, shut in before and behind, was in a wild rage to go. He bit at the wires above the little doors, tossed his rider, and had four helpers come to hold him. Some of the horses were black with sweat before the start. Then the magnetic locks were off. No. 5 shot out of his padded stall and in the straight-away cut in to the rail and held lead throughout. I thought of the eager life that chooses his right course early and leaps forth to the challenge;—all reality is on his side. As I left, my reflections on the horses were altogether pleasant, but were strangely mixed about the grand-stand;—common, everyday people, down far below the surface probably wistful and ill-content, grasping for a stray, a new urge for the spirit; perhaps hungry for the word of life, and substituting "something for nothing" as their search; sheep without a shepherd it seemed, travellers without a leader or a great guiding goal, and retreating again each time into the fog, after the clamor and the thrill and the stupid little brandy bottle.

THERE IS SOME JUSTICE

The morning minister, Bishop Shot K. Mondol, native Methodist bishop at Hyderabad, India, was preaching on the Light "that lighteth every man that

The Hoover Report

From his study of the first 11 fall nual Conferences of 1946, the Rev. Al C. Hoover, statistician of The Metho Church, has announced that enrolment attendance in Methodist churches and chu schools has increased during the last y Inasmuch as these eleven represent one-te of the total 110 Annual Conferences in United States, he believes they forecast national picture of a general upward tren

Mr. Hoover's statement is based on following figures which reveal other in esting data:

Received by transfer—59,644; an incre of—21,712.

Received from preparatory members and on confession of faith—63,423; an crease of—27,101.

Preparatory members—47,329; an incre of—9,175.

Removed by death—10,428; a decrease —523.

Removed by transfer and otherwise— 674; an increase of—15,249.

Total membership, active and inactiv 1,254,667; an increase of—47,065.

Church school enrolment—879,273; an crease of—63,550.

Average church school attedance—455,6 an increase of—36,752.

W. S. C. S. giving for local church cau —$1,030,342; an increase of—$72,862.

W. S. C. S. giving for general mission work—$668,969; an increase of—$41,447.

Pastor's salaries—$5,674,966; an increase —$472,307.

Total benevolences—$4,232,165; a decre of—$1,511,583.

Total giving—$21,197,668; a decrease —$629,080.

The above figures have been compiled fr the reports of the Erie, Kentucky, Louisvi Southern Illinois, West Virginia, Northw Iowa, Holston, Central Kansas, New Mex St. Louis and Virginia Annual Conferenc

Mr. Will Returns

Herman Will, Jr., administrative assist on the staff of the Methodist Commission World Peace, graduated from Chicago-K College of Law and was admitted to Illinois bar in 1937. From 1938-41 he to additional work in the field of political ence at the University of Chicago.

He has been active in young people's we in the local church, sub-district, district a conference. From 1939-41 he was presid of the National Council of Methodist You In 1939 he was chosen one of two altern youth delegates to the Uniting Conferen Later that year he served as a delegate the First World Conference of Christ Youth and traveled through France, Switz land, Germany, Holland, Denmark, a England as a member of the Metho Youth European Seminar.

In 1940 he was elected as one of the youth members of the Board of Educat and then chosen by the board as a me ber of its executive committee and reco ing secretary of the division of the lo church. During the same quadrennium,

ed as chairman of the Youth Commis-
n which laid the original plans for the
thodist Youth Fellowship of the united
urch.

Mr. Will served as director of young peo-
's work for the Commission on World
ice from 1938-42 and as midwest secretary
the Fellowship of Reconciliation in 1942
l 1943.

He was then drafted into Civilian Public
vice and spent six months in a Farm
urity Administration resettlement project
North Dakota. In November, 1943, the
ethren Service Committee selected him to
ect its reconstruction project at Castaner,
erto Rico. He served as the administrator
this program of hospital, public health,
l social service work until March, 1946.
ter his return from Puerto Rico, he was
igned to a soil conservation project at Big
ts, N. Y., until his discharge from C. P.
in July of the same year.

Mr. Will then went on a special mission
Cuba and Mexico for the International
lowship of Reconciliation. While in Hav-
a, he served as a fraternal delegate to the
ond Latin American Christian Youth
nference and a delegate to the First Hem-
here Christian Youth Conference.

On October 1, 1946, Mr. Will rejoined the
f of the Methodist Commission on World
ice as administrative assistant with special
ponsibilities in the fields of youth and
ung adult work.

Men At Work

The Brighton-Allston (Mass.) Council
Churches held their first Men's Mass
eting at the Brighton Ave. Baptist Church
Nov. 7th at 6:30 p.m. The council is
mposed of eight Protestant churches in
ghton and Allston who have in past years
nsored the special Sunday devotional
vices under the leadership of the ministers'
ociation.

At the annual meeting in June, Kenneth
llen was elected president of the council
l is the first layman to hold this office.
e committee for men's work elected at
t meeting were Harold Embree, Roy
cArthur, U. S. Harris and Charles Baker
executives with an additional representa-
from each church.

The Men's Work Committee has been
y for several months making plans for
mass meeting. They secured Judge Elijah
low of the Boston Municipal Court as the
r-dinner speaker. The supper was served
the ladies of the Brighton Ave. Baptist
urch.

One of the special features of the evening
be the awarding of the trophies to the
ball league winners. This league has
n conducted this past summer under the
leadership of James Jones. The ninety
mbers of the league were guests at the
per. There was community singing and
cial music supplied by members of the
ncil.

business meeting will be held with
tion of officers so that the Men's Work
mmittee will be organized to go ahead
n future plans for the community.

cometh into the world." Foundry Methodist Church was full to overflowing. The bishop turned to the accompanying responsibility, "Ye are the light of the world." Christians must not fail their Lord in this crucial hour of history, he was admonishing. He had counted the graves of missionaries who had burned their lives out for the Gospel, that men might lose their fears of demons, of spirits of the dead, even fear of their gods and might know the love and mercy of the Christian God; know his care and his justice. I drove down to Constitution Ave. to the Smithsonian Institute and thought to look again for some moments along the lines of new and ancient things of the creation,—the gorgeous birds, the mamoth beasts, great butterflies and minutest insects, and I parked by the "Palace of Justice" as they say in Europe. And there above my head were the words,"Justice is the great interest of man on earth—wherever her temple stands. . . ." In the church it was "light and mercy and justice," here again it was "justice the great interest of man" and then by the great beautiful doors on the corner of 10th street where the secretary of the Dep't of Justice enters, was what appeared the denial of it all. There was a bed-roll and a wicker suitcase two steps up by the door, and a clean young man with a sign hanging from his neck that read, "Free all Conscientious Objectors." He was standing on the walk here alone. A policeman had set the mark in the cement as the line back of which he could not stand for that was Government property—the Dep't of Justice. (He hadn't placed the interdict on the bed-roll or the wicker suitcase, only on the man.) He was a young c. o., a Methodist, at the beginning, a student in Illif Theological School, a pastor in a Methodist church in Denver, 27 months in Danbury prison, Conn., then hustled out from an unfinished sentence on a 60 mile drive with a prison guard to Grand Central Station, N. Y. (like a homeless waif on the side-walk), and here today under the huge doors of the Palace of Justice. He wouldn't leave the place to have Sunday dinner with me, had ulcers anyhow, he said from his two years and over in prison and took only milk and fruit. I said I'd wear the sign while he went to get that much. No, he had some fruit. Twenty four days and nights he'd been here—once strangled by some drunken soldiers (put up to it he thought) and last night it had rained.

As we talked, a crowd began to gather; another c. o. (a Harvard graduate,) had been in District jail here and points farther out, a kindly Pentecostal woman, and then some GI's with their lovely home-town girls who listened to this boy with the sign and wanted to know why 1200 and more c. o.'s were still in prison and how long the six boys on hunger strike could live. He said one night about eleven, a minister had come to see him before taking a midnight plane for Detroit. (That minister had spoken that day before the D. C. Ministeral Union twice and at night in the new Ryland Methodist Church off Penn. Ave. S. E., and was off for his own great Detroit church, the Central Methodist. Here at midnight he was only practicing what he had preached that day.

Truman, Wallace, John Brown

A well-known Methodist said once that he was a Republican as long as it lasted. A good many are saying that now about their adherence to the Democrats. But my preacher affirms that interested groups are ganging up on the Administration, pledged by every means to wreck it. Mr. Truman took over a difficult task from his predecessors but his forthright way crowned him at the start with a degree of fairly sincere acclaim. But dormant, though ever-smoldering, opposition of the "outs" soon appeared, and the lobbyists of the Selfish were there to obstruct the major good of the 21 points or so of Mr. Truman's program. And the brambles were skilfully knitted into his crown.

Lincoln exclaimed once, so says one of our historical commentators, "If to be head of hell is as hard as I have to suffer here I could gladly pity Satan." Mr. Truman put it a little less picturesquely; men and greedy interests in Congress have blocked every worth-while measure." A good many join him there, and perhaps we have only begun to pay for stupidities of the 79th Congress. The little inside troubles of the Administration might have been readily side-stepped or at least handled with out procrastination. The very essential Mr. Ickes could have been saved to the Cabinet by dropping the unessential Mr. Pauley who

(Continued on page 1102)

To Enter Ministry

Howard Arthur Waterhouse of Methuen, Mass., and active member of the Central Methodist Church in Lawrence, Mass., is one of the first young men in the Boston Area to decide to enter full-time Christian service under the goal of 10,000 young people for the ministry and other Christian work during the year of stewardship.

Son of Mrs. Ernest Ramsden of 23 Madison St., Methuen, Mass., young Waterhouse was graduated last spring from the Edward F. Searles High School of his home town and is now studying on a Rector scholarship at De Pauw University.

Throughout his school career, Howard has been one of the highest ranking students in his class and received the good citizenship medal given by the National Society of the Sons of American Revolution in both his junior and senior years of high school. He was president of the student council in high school, literary editor of the school paper, an active member of the Youth Fellowship of Central Church and closely identified with the youth program of the New Hampshire Conference. He is also a member of the Lawrence Chapter of the Order of De Molay. He was baptized on Armistice Sunday, Nov. 11, 1928 and has been a full member of Central Church since 1941.

Howard is not sure whether he will invest his life in missionary service or the pastoral ministry but is definitely committed to some form of full-time Christian work.

The Rev. Dr. Gilbert W. Wieting is his pastor and recommended him most highly for the Rector scholarship which is awarded at De Pauw on the basis of scholastic ability and adaptability of those who intend to follow a career of full-time Christian service.

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Another Anglican Mass

London (by Wireless) (RNS) — Pandemonium broke out at a High Mass in St. Columb's Anglican church, Nottinghill Gate here, when six officials of the National Union of Protestants interrupted the service.

Headed by the Rev. W. S. Claire Taylor, the National Union officials walked into the church and handed a formal note of protest to Dr. John W. C. Wand, Anglican Bishop of London, who was to preach the sermon.

"In the name of the Protestant people whom we represent," the protest said, "we rebuke this Romish mass and you, my lord, for taking part in it.

"Our English churches are not licensed for the playing or performing of the mass. We demand that these practices be made to cease in all churches under your jurisdiction."

The services went on, however, and when Dr. Wand rose to address the congregation, Mr. Taylor stood up to make an additional protest. A hymn book was thrown at Mr. Taylor and a scuffle ensued.

The six National Union officials were subsequently escorted out of the church, one of them with a head wound. Mr. Taylor then toured the streets around St. Columb's and protested the service over a loudspeaker.

The National Union of Protestants, which claims a membership of 25,000, has opposed the mass and other "Romish" practices since its inception in 1942. Several months ago the union sent a "flying column" to Northern Ireland in an effort to end similar customs there.

More recently the Anglican Church of St. Cuthbert in Kensington was the scene of a disturbance when several union members were forcibly ejected after protesting that "masses are unlawful." Last May a similar disturbance was caused in St. Stephen's church in Kensington. The union previously had demonstrated against the enthronement of Dr. Wand, alleging that he is an extreme Anglo-Catholic.

Historic Saint James

Dr. George A. Fowler and the officials of Saint James Methodist Church, Chicago, Illinois, believe that the Crusade for Christ program of The Methodist Church is of major importance in the local church for advancing the kingdom of God in our day. Saint James is adding a new member to the church staff who will assist the pastor in developing the program of the crusade, with its emphasis on evangelism, religious education and stewardship.

The new member of the staff will be Dr. Charles Drake Skinner, who completed in June his six year term as superintendent of the Joliet-Dixon District of the Rock River Conference. The Joliet-Dixon District has had a notable record of achievements in the first two years of the crusade. In the financial program of raising twenty-five million dollars for "rebuilding and reconstruction" it was the first district in the Rock River Conference to subscribe its quota, and the first district to pay its quota in cash. In the "Year of Evangelism" the district paced the nation by being the first in all Methodism to reach its evangelistic goal. The Joliet-Dixon District reached its goal in January and by the end of the conference year in June it had received nearly one thousand more new members than its quota for the year.

Dr. Skinner will bring to his new position in Saint James a wealth of experience from his service to Methodism as educator, pastor and district superintendent.

Dr. Fowler, the pastor of Saint James under whose direction Dr. Skinner will serve has been identified with the crusade from the beginning and is enthusiastic about the possibilities of the program. Dr. Fowler was a member of the Jurisdictional Conference of the North Central Jurisdiction of The Methodist Church, which had to do with the planning of the crusade program.

Virginia Conference Victory

Chicago — The success of the $2,000,000 financial campaign in the Virginia Conference was announced during the annual meeting held at Lynchburg, Oct. 16-20. Under the leadership of Bishop W. W. Peele, head of the Richmond Area, this money has been raised for two causes—the Crusade for Christ and Randolph-Macon College at Ashland, Va.

When the Crusade's $25,000,000 fund campaign was launched, an apportionment of $795,000 was given to the conference as its share in the Crusade. This figure was not only accepted, but raised when the conference unanimously adopted a program asking the churches for a total of $2,000,000, one million for the Crusade for Christ and one million for the college.

The two millionth dollar has been paid in cash, and the Crusade for Christ headquarters office reports that the one million dollars which came to the Crusade "is the largest amount of money, by more than $10,000, contributed to date by any one Conference."

The Virginia Conference achieved another major victory in its benevolence program with every charge paying its askings in full. The combined askings for conference benevolences and World Service were $339,296. A total of $370,961 was paid, which is $31,6[illegible] over the amount, or 109.3 per cent of the asking. This is an increase of $10,767 over last year. This figure is believed to mark a percentage that is seldom reached in the church.

Extensive preparations for the Year of Stewardship are now in progress in the conference. Bishop William C. Martin, head of the Kansas-Nebrsaka Area, and conference preacher, built his addresses around the Stewardship emphasis, presenting the program on the final night of the conference to an audience of 2,500 assembled in the Lynchburg Auditorium.

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They Had a Mind to Work

Homer S. Hughey

Limestone, Maine is located well up in the ostook County potato belt. This geo- phical point is made because some people than a day's journey away have never rd of the place. Its potatoes, however, are ll known for they are shipped to leading ters throughout the country.

The town is small and compact and is rounded, not as some city folk suppose, woods, but by large rolling fields whose uty, in potato blossom time, is a poetic of white.

n this little town New England, Meth- sm has had its most northern charge for y years. Pastors have been appointed to seeming frontier town, but few, if any, e ever requested it; the reason being that is too far away from things. When the rict superintendent approached the pres- incumbent with a "How would you like go to Limestone?" The reply was a quick o thank you." Since then, over three years e brought to him the happiest experiences his ministry. If a reason could be given such a testimony, it would find expres- n in the words of Nehemiah, "They had nind to work."

During the evangelistic phase of the Cru- e for Christ, and according to the con- ence year book, more people were received the membership of our two churches n in any other Methodist charge in Maine. e hundred and three people may seem many to some of our large city rches, but, to us here in Limestone, we eve it is phenomenal. The laymen of the rge, thoroughly imbued with the spirit of Crusade, had a mind to work and went h in faith and prayer to win their friends neighbors for Christ.

The Caswell Chapel, on the edge of the n, more than doubled its membership ing the year of evangelism which sug- s that even the smallest church is not one t behind the larger ones.

The financial quota for this parish in the sade for Christ was oversubscribed 23%, showing that these northern Methodists a mind to *Give*.

n examination of the records reveals that spirit of the Crusade has entered every artment of our church life and each de- ment shows marked gains .

long with these spiritual advances is the joy of having a fine young man dedicate self to the ministry of the mission fields. spent some time in the service of his ntry in the Medical Corps and as a chap- 's assistant. He is now in school prepar- himself for his life's work. When studies mit his being away for a week-end, he neys to the parish where he assists in Sunday services.

he financial obligations, as they pertain he apportionments, are always met in bearing witness of fidelity in this phase Christian stewardship. The pastor's salary raised $600 within the year with an tional $200 being retroactive to the pre- s year. Caswell Chapel doubled its sal- as well as its membership.

few words should here be dedicated to these northern Methodists who have a mind to work in things material also. The church in Limestone is undergoing a major renovation. The foundation is entirely new, including a new and larger basement with the latest appliances for dining room and kitchen. A modern air-conditioned heating system is being installed in both church and parsonage. A new visual aid project is now being purchased which will greatly add to our educational program. This is not a complete list of work done, and in process of being done, but it will serve to illustrate how these folk of a rural parish have a mind to work. Incidentally, funds were raised beforehand to defray cost of these improvements.

The Caswell Chapel has undergone a full renovation program also; it includes a new interior with new chancel, pews, modern windows, and heating system. A plan of landscaping has begun, which will, in time, add beauty to the chapel grounds.

It is the writer's conviction that many charges have done much more and have not set forth their good works in writing. The only reason for this article is simply to state that when a parish, like Limestone-Caswell is undesired and refused because of geographical remoteness, one should remember that God's people are everywhere and they *Have A Mind To Work*.

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Lilienthal Sworn In On Family Bible

KNOXVILLE, TENN. (RNS)—David E. Lilienthal took the oath of office as chairman of the newly-established U. S. Atomic Energy Commission here with his hand resting on a Bible given him by his mother when he was a seven-year-old Sunday school pupil.

The former head of the Tennessee Valley Authority said he had used the same Bible on all previous occasions when taking an oath of public office.

The ceremony was held in the private chambers of Federal District Judge George C. Taylor in the presence of a few friends, including Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Mrs. Oxnam.

After the ceremony, Lilienthal showed Bishop Oxnam the Bible, the edges of which were well-worn. The fly-leaf contained the signature, David E. Lilienthal, written in a boyish hand, and numerous Bible references made in pencil.

Theologue Scooters To Class

Here's a man who doesn't want an automobile. And, furthermore, many of his friends are becoming convinced that they don't want one either.

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Lilienthal Sworn In On Family Bible

KNOXVILLE, TENN. (RNS)—David E. Lilienthal took the oath of office as chairman of the newly-established U. S. Atomic Energy Commission here with his hand resting on a Bible given him by his mother when he was a seven-year-old Sunday school pupil.

The former head of the Tennessee Valley Authority said he had used the same Bible on all previous occasions when taking an oath of public office.

The ceremony was held in the private chambers of Federal District Judge George C. Taylor in the presence of a few friends, including Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Mrs. Oxnam.

After the ceremony, Lilienthal showed Bishop Oxnam the Bible, the edges of which were well-worn. The fly-leaf contained the signature, David E. Lilienthal, written in a boyish hand, and numerous Bible references made in pencil.

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When I Rise to Preach

Hughes Wagner

As the choir stands to sing that remarkably beautiful and appropriate Requiem this Armistice Sunday, I shall look across to two young basses who will likely be standing side by side, and I shall be thinking that only a few months ago one of them was in the Air Corps in Asia and the other was in one of Patton's tanks driving toward the Rhine.

As the stately music of mourning (and morning) peals out I shall remember a young bass who would most assuredly be singing it himself were he not sleeping in France, cut down during the invasion, and is now having it sung to him.

Perhaps I shall glance down into the congregation to catch a glimpse of a young man who limps a bit because he was caught in a machine gun crossfire in Italy and whose legs were saved only through months of hospitalization. And I shall remember another who would be there except that he is still receiving treatment for pick-ax wounds inflicted in a Japanese military prison.

There will be the parents of the youth who was finally reported a prisoner of war after weeks of suspense when it was "missing in action."

And when I rise to preach on the Armistice theme I shall be conscious of literally hundreds in the pews whose understanding of the day flows from an experience of war deeper than words can ever interpret. Among them will be mature men who went away as boys, and the parents of a lad whose fighting plane did not return to the carrier after a mission, and another who touched a live mine in Germany, and another—and another—Reprint, *Trinity Carillon.*

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Prohibition Cranks

Dallas, Texas (RNS)—Bishop Charles C. Selecman, of Dallas, urged pastors attending the annual North Texas Conference of The Methodist Church here to wage a vigorous fight for temperance, but warned them not to become "prohibition cranks."

The conference commended local radio station WFAA for its policy of not carrying advertisements of alcoholic beverages.

In a move to draw more attention to the needs and opportunities of rural churches, the delegates voted to give special recognition at next year's meeting to the outstanding rural pastor. The Rev. Earl J. Patton, of Sherman, told the meeting that Methodism must stop abandoning rural churches in areas having people still to be served.

The conference also pledged $78,000 to a state-wide Methodist drive for $400,000 to provide religious influences for Methodist students at state schools.

Denies Catholics Seek Church-State Union

Baton Rouge, La. (RNS) — The Roman Catholic Church does not desire to establish a union of church and state, the Most Rev. Joseph F. Rummel, archbishop of New Orleans, declared at a Holy Name Rally here.

"Let it be understood that our church has no interest in establishing a union of church and state in the United States of America, and that it has no desire to monopolize influence upon policies of government or legislation," he said.

The archbishop stressed that Catholics have a definite obligation to insist upon justice and fairness in accordance with the Constitution's principles.

". . . We have definite convictions that it is our right and duty as Catholics to insist upon the full measure of justice and fairness in conformity with the principles of freedom which our Constitution guarantees in the spheres of religion, education and personal security," he said.

Bus Amendment Defeated

Milwaukee (RNS)—On the basis of returns from 80 percent of the state's precincts, the controversial school bus amendment, which proposed free transportation of parochial school students, appeared defeated by the Wisconsin electorate.

Returns from 2,544 of the state's 3,147 precincts showed that 434,000 voted against the amendment while 333,433 approved it.

Supported by Roman Catholics as a health measure, the amendment was opposed by Protestant groups on the ground that it would associate church and state.

In Milwaukee County, seat of the Roman Catholic Archdiocese, where Catholics have a 58 percent majority, 131,867 voted for the bill, while 130,545 were opposed, with but five of the county's 578 precincts yet to be heard from.

The proposal carried nine of Wisconsin's 71 counties.

Commenting on defeat of the amendment, Dr. Ellis H. Dana, executive vice president of the Wisconsin Council of Churches, led the fight against the bill, said, "t tion has heard that a great American ciple, which guarantees equality and for all faiths, has been upheld. Under ing each other better now, let us close and work together."

The amendment was generally cr with bringing out a record number of Close to a million went to the polls thr out the state a figure which exceeded for any previous off-year election.

Washington Diary

(Continued from page 1095

wanted to be under-secretary of the And the productive Mr. Wallace might been held had Mr. Truman boldly d the sabre-rattling "get tough with R talk while at the same time maintaini the necessary attitude of the firm dipl of Mr. Byrnes. The "two worlds" against Mr. Wallace should have labelled by the President a hoax of th informed.

Mr. Wallace may be the John Bro some advanced tomorrow. He has bee friend of the common man as was enemy of slavery. "I have always fered," said John Brown, "in behalf despised poor," (It was on a Sunday ev October 16th, 1859, he took possession arsenal at the forks of the Shenandoa the Potomac.). Wallace has been rough lip service and hypocrisy, and so Brown. He said to a minister "who be in slavery under the present circumsta "You, my dear sir, must learn the AB Christianity." Mr. Wallace never hate held revenge when attacked, though by every reactionary, double-crosse friends, and called crack-pot and starry Of John Brown, Thoreau wrote, "They not confront his belief,—only his body. old fellow is flashing through the da in which we live a meteor, and you nothing to say or feel but 'felon'." And Brown could say for himself, "I have had a feeling of revenge" and again, for his martydom, "I am worth no finitely more to hang than for any purpose."

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We, The People . . .

Mary McLeod Bethune

cently I was riding in a train and be- engaged in casual conversation with nglishwoman sitting opposite me. An ane suddenly swooped low over our car, drone of its engines momentarily mak- further talk impossible, and I was ed to see this woman cringe in fright slide deep into her seat. She recovered lf instantly and, with an embarrassed , explained that the sound still took back to the days of the blitz and the bombs in London.

e incident gave me food for thought. I nized its implications. It came to me a shock that there is scarcely a man oman in the world today who does not some scar from this last horrible war. we, in America who did not suffer ly the devastations of war, bear our

e sacrifice of 300,000 men and women e conquest of tyranny was bitterly pain- But it would be bearable if we could believe that tyranny, bigotry and op- on are dead. They are not!

s true that even before the war, we nore than our share of dissension and among racial and religious groups. were deliberately stirred up by mali- evil human beings who thrived on nd could only foresee success for them- through the servitude of others. When actics were exercised on an internation- le, we went to war. Having fought ar to a victorious conclusion, we were d in feeling that the forces of evil had rarily, at least, been stopped in their That they have not is the terrible e carry.

of our race, are anguished by the intolerance that still prevails in our y. Lynchings, threats, job discrimina- oll-tax statutes, elections of public of- who thunder their devotion to the of white supremacy—those are not ngs our veterans hoped to come home t we are not the only victims. In the ll humanity will suffer, for our civilization is not secure and peace cannot endure until every human being on this closely knit globe is accorded his Godgiven rights to freedom and equality.

Where then does the solution lie? Time alone will not eradicate such scars. Democracy will not suddenly descend upon the earth and purge it of evil. We, the people, must find the answer, and when we think we've found it, we must never stop working at it.

As I have said many times before, there is no obstacle that cannot be overcome by the strength of spirit and the power of will. We, the people, want a world in which men can stand straight and walk free. Our strength of spirit and power of will, our common cause and mutual interests are tremendous unifying forces. We, the people, must rally those forces in support of the organization of fifty-one United Nations, whose delegates represent us, the plain people, and whose goal it is to bring a just, enduring peace to all mankind.

Learn about the United Nations. Read its Charter. There's a great deal in it that concerns folks like ourselves. For instance, the Human Rights provisions guarantee to the people of the world the fundamental freedoms—freedom of assembly, freedom of worship as we will, freedom of speech, freedom of press. The Charter clearly states the "reaffirmation of faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women of nations large and small," and commits the United Nations to promote "universal respect for and observance of" those rights and freedoms "without distinction as to race, sex, language or religion."

These are fateful words. Realization of them will see the dawn of a new era for mankind. Let us work ceaselessly for their fulfillment.

Causes and Common People

Great causes cannot get along without great men. When one of them passes from the scene we feel forsaken and are inclined to think that the causes which they championed are lost. We understand perfectly what Edwin Markham meant what he said about Lincoln, "He went down as when a kingly cedar green with boughs goes down with a great shout upon the hills and leaves a lonesome place against the sky." But majestic trees are not made to hold their places against the sky; they are made to scatter their seeds about them so that other trees will come up to bless the earth.

Christian Ostergaard employs the figure of a tree also in the poem in which he expresses the faith that "That cause can neither be lost nor strayed which takes the course of what God has made." At the climax of the hymn he sings:

"Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters."

Great causes cannot triumph until they become the causes of the people. Great men cannot win great causes until the people espouse them and work and fight for them like the great heroes themselves. Angela Morgan says this beautifully in her poem, "God Prays." She represents God as saying:

"These things shall be, these things shall be,
Nor help shall come from the scarlet skies,
Till the people rise!

Till the people rise my arm is weak;
I cannot speak till the people speak;
When men are dumb my voice is dumb—
I cannot come till the people come. . . .
If the people rise, if the people rise,
I will answer them from the swarming skies."

Many a skillful physician finds he is unable to do anything for his patient until the patient purposes with all his heart to get well. This is God's way, and it is a wiser way than any other way could be; indeed, there is no other way. How it dignifies the humblest human being! Great causes are won "when the people speak, when the people rise." It is then that God "will answer them from the swarming skies."

Truman Asks 'Humble Devotion'

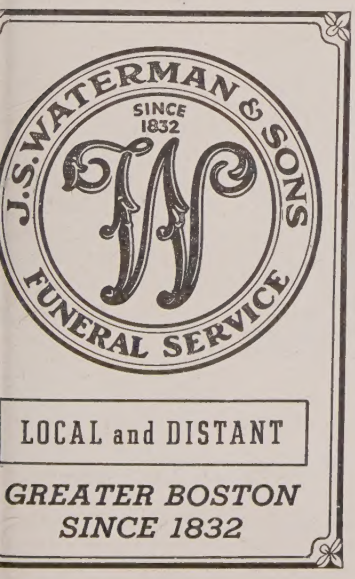
WASHINGTON, D. C. (RNS) — President Harry S. Truman, in a proclamation setting Thursday, Nov. 28th, as Thanksgiving Day, urged the people to "observe that day by offering thanks to God for the bounties vouchsafed us."

"At this season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by His goodness.

"Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received, may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind.

"May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

"Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved Dec. 26, 1941, do hereby proclaim Thursday, Nov. 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and by re-dedicating ourselves to the preservation of 'the blessings of liberty' envisaged by our forefathers in the preamble to our Constitution."



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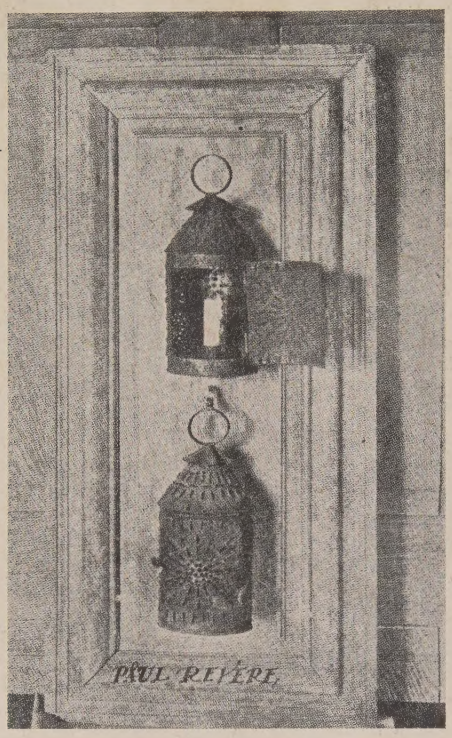

As the lights from

Old North Church

Warned the Nation,

so we

must send out

the light of truth

to a dark world

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